

Uzlah as a Qur'anic-Based Digital Detox Paradigm: Digital Literacy Strategies in Facing the Phenomenon of Brain Rot

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Abstract

The phenomenon of brain rot, which arises from the rapid, superficial, and excessive consumption of digital content, has become a serious problem that affects the cognitive, emotional, social, and spiritual quality of the younger generation. This study aims to examine the relevance of the concept of uzlah to modern digital detox practices and to offer a Qur'an-based digital detox concept inspired by the concept of uzlah as a digital literacy strategy in dealing with the phenomenon of brain rot. The focus of the study is directed at understanding digital detox as a form of uzlah today. This research is a library-based qualitative study. Primary data sources include Quranic verses related to the concept of uzlah and their interpretations in classical and contemporary tafsir. Secondary data consists of peer-reviewed journal articles, academic books, and prior studies on digital behavior, digital detoxification, and brain damage. Data were collected through documentation and a systematic literature review, then analyzed using descriptive qualitative analysis. The results of the study show that uzlah contains three main principles, namely tazkiyatun nafs (purification of the self), tafakkur (contemplation), and mujāhadah an-nafs (control of the desires). All three are in line with the needs of modern humans to restore balance in their lives amid technological pressures. The integration of uzlah values into the practice of digital detox has given rise to a new paradigm called Qur'anic-based digital uzlah, which is a spiritual approach that combines technological awareness with divine values. This paradigm positions digital uzlah as a form of transformative Qur'anic literacy, encompassing four stages: intention (an-niyyah), selective withdrawal (at-ta'zil), purification (tazkiyah), reflection (tafakkur), and reintegration (i'ādat al-'amal). Through these stages, humans are guided to use technology consciously, ethically, and spiritually, making digital activities part of their devotion to Allah. Thus, uzlah as a Qur'anic-based digital detox paradigm is not intended to distance oneself from the modern world, but rather as a spiritual strategy to rearrange the relationship between humans and technology, themselves, and God.

Keywords: *Uzlah, Detoks Digital, Brain Rot.*

Abstrak

Fenomena *brain rot* yang muncul akibat konsumsi konten digital secara cepat, dangkal, dan berlebihan telah menjadi persoalan serius yang memengaruhi kualitas kognitif, emosional, sosial dan spiritual generasi muda. Penelitian ini bertujuan untuk mengkaji bagaimana relevansi konsep *uzlah* dengan praktik detoks digital modern serta menawarkan konsep detoks digital berbasis Qur'an yang terinspirasi dari konsep *uzlah* sebagai strategi literasi digital dalam menghadapi fenomena *brain rot*. Fokus penelitian diarahkan pada pemahaman detoks digital sebagai bentuk *uzlah* masa kini. Jenis penelitian ini ada penelitian pustaka dengan pendekatan kualitatif. Sumber data primer meliputi ayat-ayat Al-Qur'an yang berkaitan dengan konsep *uzlah* beserta interpretasinya dalam tafsir klasik dan kontemporer. Data sekunder terdiri dari artikel jurnal yang ditinjau sejawat, buku-buku akademik, dan studi-studi sebelumnya yang membahas perilaku digital, detoksifikasi digital, dan fenomena kerusakan otak. Data dikumpulkan melalui dokumentasi dan tinjauan literatur sistematis selanjutnya data yang dikumpulkan kemudian dianalisis menggunakan analisis kualitatif deskriptif. Hasil penelitian menunjukkan bahwa *uzlah* mengandung tiga prinsip utama, yakni *tazkiyatun nafs* (penyucian diri), *tafakkur* (perenungan), dan *mujāhadah an-nafs* (pengendalian hawa nafsu). Ketiganya sejalan dengan kebutuhan manusia modern untuk menata kembali keseimbangan hidup di tengah tekanan teknologi. Integrasi nilai-nilai *uzlah* ke dalam praktik detoks digital melahirkan paradigma baru yang disebut *uzlah* digital berbasis Qur'ani, yaitu pendekatan spiritual yang memadukan kesadaran teknologi dengan nilai-nilai ilahiah. Paradigma ini menempatkan *uzlah* digital sebagai bentuk literasi Qur'ani yang transformatif, mencakup lima tahapan: niat (*an-niyyah*), penarikan diri (*at-ta'zil*), pemurnian (*tazkiyah*), refleksi (*tafakkur*), dan reintegrasi. Melalui tahapan tersebut, manusia diarahkan untuk menggunakan teknologi secara sadar, etis, dan spiritual, menjadikan aktivitas digital sebagai bagian dari penghambaan kepada Allah. Dengan demikian, *uzlah* sebagai paradigma detoks digital berbasis Qur'ani hadir bukan untuk menjauh dari dunia modern, tetapi sebagai strategi spiritual untuk menata ulang hubungan manusia dengan teknologi, dirinya, dan Tuhan.

Kata Kunci: *Uzlah*, Detoks Digital, *Brain Rot*.

A. Introduction

The development of digital technology has created patterns of interaction and information consumption that are fast-paced, instant, and visually dense. Among these technological products, short-form video content such as Instagram Reels, YouTube Shorts, and TikTok have emerged as the dominant form that shapes the mindset and digital habits of the younger generation.¹ Unlimited

¹ Pandith Aribowo and Mahendra Ihsan Bagaskara, "Dampak Penggunaan Media Sosial 'Brain Rot' Terhadap Kesehatan Mental Remaja," *Jurnal Sosial Teknologi* 5, no. 3 (2025): hlm. 351, <https://doi.org/10.59188/jurnalsostech.v5i3.32020>.

access, ease of distribution, and algorithms that adaptively adjust to user preferences have led to a phenomenon of addiction to consuming shallow content.² This condition has become one of the triggers for the emergence of a cognitive disorder popularly known as brain rot, which is the degradation of thinking capacity due to excessive exposure to concise, repetitive, and shallow digital content.

The rapid expansion of short-form content consumption has not only weakened attention span, but has also affected emotional stability and spiritual awareness, dimensions that were not highlighted in earlier studies. The vulnerability of the younger generation to these impacts indicates the need for a more comprehensive understanding of brain rot beyond its cognitive symptoms.

The phenomenon of brain rot has become a global issue that is gaining increasing attention, even being named Oxford Word of the Year in December 2024.³ In Indonesia, the intensity of social media use reaches an average of 188 minutes per day, and internet use can exceed 6-10 hours per day.⁴ This shows that the public, including children and adolescents, are vulnerable to decreased focus, attention disorders, and weakened reflective abilities. This condition indicates that digital challenges are not only technological in nature, but also touch on the cognitive, social, and spiritual realms.

Excessive digital consumption produces long-term overstimulation that disrupts the brain's natural rhythm of concentration and reflection. Algorithm-based digital environments encourage impulsive, dopamine-driven behavior, reducing the individual's capacity for calmness and deep thinking. One approach widely offered in the literature to address these impacts is digital detox, which is an effort to reduce or stop regular consumption of digital media in order to restore mental and emotional aspects. Previous studies have shown the effectiveness of digital detox on emotional stability, improved sleep quality, productivity, and life

² Dava Agus et al., "Antara Brain Rot Dan Al-Qalb : Studi Interdisipliner Kesadaran Spiritual Berdasarkan Surah Al-Hajj Ayat 46" 9, no. 2023 (2025): hlm. 183, <https://doi.org/https://doi.org/10.31004/jptam.v9i2.28906>.

³ Ahmed Mohamed Fahmy Yousef et al., "Demystifying the New Dilemma of Brain Rot in the Digital Era: A Review," *Brain Sciences* 15, no. 3 (2025): hlm. 1, <https://doi.org/10.3390/brainsci15030283>.

⁴ Agnes Z. Yonatan, "Indonesia Habiskan 188 Menit per Hari Akses Media Sosial," GoodStats, 2025, <https://goodstats.id/article/indonesia-habiskan-188-menit-per-hari-akses-media-sosial-qtU1j>.

balance.⁵ However, these studies are still oriented towards psychological and modern health approaches, without integrating spiritual dimensions that have the potential to strengthen resilience to digital distractions.

Many digital detox strategies focus on technical solutions which often fail to produce lasting change because they do not address the deeper psychological and spiritual tendencies driving digital dependency. In Islamic tradition, the spiritual dimension has long been interpreted through the concept of *uzlah*, which is the practice of withdrawing from the hustle and bustle of the world for the purpose of purifying the soul, strengthening the inner self, and deepening contemplation.⁶ This spirituality of *uzlah* has significant relevance for the digital generation, who live amid a constant flood of information and distractions.

A number of previous studies have highlighted similar issues from various perspectives. Arsyad and Hasanah examined the integration of Qur'anic values in responding to the phenomena of brain rot and doomscrolling among Generation Z by emphasizing time management and purification of the soul.⁷ Ambarsari and his colleagues studied the practice of digital detox through social media fasting and its impact on mental health.⁸ Arsyad, in another study, developed Qur'anic digital literacy by utilizing the concepts of *laghw* (avoiding futility) and *tadabbur* (deep reflection) as methods of preventing brain rot.⁹ All of these studies have linked the values of the Qur'an with digital behavior, ranging from time management, spiritual purification, social media fasting, to digital literacy based on the concept of *laghw*. However, no study has explicitly positioned *uzlah* as the main paradigm for understanding digital detoxes, not formulated it into a systematic model of Qur'an-based digital literacy to address brain rot.

⁵ Xiaoxiao Li, Yuqing Wu, and Carmen Wong, "Digital Detox and Mental Well-Being: A Phenomenological Analysis on How Social Media Use Affects Psychological Health," *Studies in Media and Communication* 13, no. 4 (2025): hlm. 2, <https://doi.org/10.11114/smc.v13i4.7770>.

⁶ Shofwan Najmu and Irham Shofwan, *DIAM: Mengungkap Keajaiban & Manfaat 'Uzlah Di Tengah Ingar-Bingar Dunia* (Depok: Mutiara Allamah Utama, 2014), hlm. xiv.

⁷ Muhammad Arsyad and Noor Hasanah, "Integrasi Nilai Al-Qur'an Dalam Mengatasi Brain Rot Dan Doomscrolling Pada Generasi Z," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 10, no. 1 (2025): hlm. 87, <https://doi.org/10.24090/maghza.v10i1.13183>.

⁸ Lies Ambarsari et al., "Digital Detox: Dampak Positif Puasa Media Sosial Terhadap Kesehatan Mental Generasi Milenial Dan Gen Z," *AKSELERASI: Jurnal Ilmiah Nasional* 7, no. 1 (2025): hlm. 110, <https://doi.org/10.54783/jin.v7i1.1322>.

⁹ Muhammad Arsyad and Bashori Bashori, "Literasi Digital Qur'ani: Integrasi Konsep Laghw Dan Tadabbur Dalam Menghadapi Brain Rot Di Era Digital," *Al-Qudwah* 3, no. 2 (2025): hlm. 149, <https://doi.org/10.24014/alqudwah.v3i2.36248>.

Therefore, this study offers a new framework by contextualizing *uzlah* as a Qur'anic-based digital detox paradigm that integrates spiritual purification, reflective consciousness, and self-discipline as foundational values for managing digital overstimulation. The problem examined in this study can be formulated as follows: How can the concept of *uzlah* in the Qur'an be developed into a paradigm for digital detox to address the phenomenon of brain rot among the younger generation?

The contributions of this study include: (1) clarifying the research gap in existing digital detox literature, which remains largely psychological and technical; (2) positioning *uzlah* as a spiritual-conceptual foundation for digital well-being; and (3) formulating a theoretical model of Digital *Uzlah* consisting of *niyyah*, selective withdrawal (*ta'zīl*), purification (*tazkiyah*), reflection (*tafakkur*), and reintegration.

B. Research Methods

This study employs a qualitative research design based on library research. A thematic (*maudhu'i*) Qur'anic interpretation approach is applied to examine verses related to the concept of *uzlah*. Through this approach, the study analyzes the concept of digital detox among the younger generation through the perspective of *uzlah* in Islamic tradition as the basis for formulating the "digital *uzlah*" paradigm. The data sources consist of primary and secondary literature. Primary data include Qur'anic verses related to the concept of *uzlah* along with their interpretations in classical and contemporary tafsir. Secondary data comprise peer-reviewed journal articles, academic books, and previous studies that discuss digital behavior, digital detox, and the phenomenon of brain rot.

Data were collected through documentation and systematic literature review, involving the identification, selection, and classification of sources relevant to the research focus. The collected data were then analyzed using descriptive qualitative analysis to explain the phenomenon of digital detox in contemporary digital society, particularly among the younger generation. In addition, thematic analysis was employed to reconstruct the values of *uzlah* into a Qur'an-based digital detox paradigm.

C. Discussion and Research Results

The Brain Rot Phenomenon from a Digital Culture Perspective

Contemporary digital phenomena indicate that modern society operates within an ecosystem structured by unlimited connectivity. The internet, smartphones, and social media platforms enable continuous and simultaneous

information flows, creating a condition in which individuals remain perpetually connected.¹⁰ For the younger generation, this condition is not merely technological but has become embedded in their identity, lifestyle, and patterns of social interaction.

The dominance of speed-oriented digital platforms such as TikTok, Instagram Reels, and YouTube Shorts plays a central role in shaping this digital culture. These platforms prioritize short, visually dense, and repetitive content that is optimized to capture attention quickly. Algorithmic systems are designed to maximize user engagement by delivering intense stimuli in rapid succession, thereby training users to think in fast, reactive, and fragmented ways.¹¹ Over time, this digital environment normalizes immediacy, instant gratification, and hyperconnectivity as dominant social values.

These cultural conditions provide fertile ground for the emergence of brain rot, which can be understood as the gradual weakening of deep cognitive capacities due to prolonged exposure to fast-paced and repetitive digital content. Among the younger generation, symptoms of brain rot manifest in shortened attention spans, difficulty engaging with long-form texts, and a growing dependence on constant digital stimulation.¹² Brains accustomed to continuous visual and emotional stimuli become less responsive to cognitive activities that require sustained concentration and perseverance.

From this perspective, brain rot should not be interpreted merely as an individual psychological disorder, but as a structural consequence of digital culture. The fragmentation of attention, dopamine-driven behavior, and the normalization of digital multitasking collectively reshape cognitive habits and modes of consciousness. Although multitasking is often perceived as an adaptive skill, research demonstrates that it reduces cognitive efficiency and drains mental energy.¹³ Consequently, the younger generation's vulnerability to brain rot is intensified by the very characteristics that define contemporary digital society.

¹⁰ Soraya Medina and Romi Mesra, "Fenomena Kesadaran Remaja Terhadap Digital Detox Untuk Meningkatkan Keseimbangan Hidup Di Kota Bandung," *Etic (Education and Social Science Journal)* 2, no. 1 (2024): hlm. 67, <https://doi.org/10.64924/2pv4xd29>.

¹¹ Vincent Lim et al., "Perbandingan Keseruan Menonton Video Pendek Dari Tiktok, Instagram Reels, Dan Youtube Shorts," *Simtek : Jurnal Sistem Informasi Dan Teknik Komputer* 10, no. 1 (2025): hlm. 46, <https://doi.org/10.51876/simtek.v10i1.383>.

¹² A. Rafiq, "Dampak Media Sosial Terhadap Perubahan Sosial Suatu Masyarakat," *Global Komunika* 1, no. 1 (2020): hlm. 29, <https://doi.org/10.34081/270033>.

¹³ Takeuchi et al.; Md. Kamrul Hasan, "Digital Multitasking and Hyperactivity: Unveiling the Hidden Costs to Brain Health," *Annals of Medicine & Surgery* 86, no. 11 (2024): hlm. 73,

The Concept of Digital Detox: Limitations and Problems

In response to the cognitive and emotional challenges generated by digital culture, the concept of digital detox has gained increasing attention. Digital detox generally refers to deliberate efforts to limit or temporarily suspend the use of digital devices in order to restore attention capacity, emotional balance, and mental well-being.¹⁴ Within cognitive psychology, digital detox is associated with reducing overstimulation, stabilizing dopamine responses, and improving focus and emotional regulation.¹⁵

Despite its growing popularity, many digital detox strategies remain predominantly technical and behavioral. Common approaches include reducing screen time, muting notifications, uninstalling certain applications, or scheduling device-free periods.¹⁶ While these strategies may offer short-term relief, they often fail to produce sustainable behavioral change. This limitation arises because technical interventions do not address the deeper layers of meaning, attachment, impulse control, and value orientation that shape individuals' relationships with technology.

The core weakness of technical digital detox lies in its neglect of the existential and spiritual dimensions of digital life. Digital overconsumption is not only a matter of habit but is also tied to emotional needs, identity formation, and the search for instant gratification. Without addressing these underlying dimensions, digital detox risks becoming a temporary restraint rather than a transformative process. This limitation highlights the need for a more holistic approach that integrates cognitive, emotional, and spiritual awareness.

<https://doi.org/10.1097/ms9.0000000000002576>; Diana Putri Arini, "Multitasking Sebagai Gaya Hidup, Apakah Dapat Meningkatkan Kinerja: Sebuah Kajian Literatur," *Jurnal Psikologi Mandala* 4, no. 1 (2020): hlm. 42, <https://doi.org/10.36002/jpm.v4i1.1620>.

¹⁴ Durgeshwary Kolhe and Abdul Raffie Naik, "Digital Detox as a Means to Enhance Eudaimonic Well-Being," *Frontiers in Human Dynamics* 7, no. July (2025): hlm. 3, <https://doi.org/10.3389/fhumd.2025.1572587>.

¹⁵ Kharisma Safitri, Muhammad Fajar Yuwanda, and Nuzul Khaira, "Bagaimana Aku Jika Tak Ada Gadget: Efektifitas Digital Detox Terhadap Happiness," *Observasi : Jurnal Publikasi Ilmu Psikologi* 3, no. 3 (2025): hlm. 41, <https://doi.org/10.61132/observasi.v3i3.1323>.

¹⁶ Alif Khaidir Samudra, Rusfadia Saktiyanti Jahja, and Marista Christina Shally Kabelen, "Detoks Digital Sebagai Adaptasi Sosial Generasi Z," *BIMALA: Basis Intervensi Analitik Mahasiswa Sosiologi* 2, no. 1 (2025): hlm. 161.

Uzlah in the Qur'anic Tradition: Concept, Evidence, and Spiritual Meaning

Within the Qur'anic tradition, *uzlah* is understood as a conscious act of withdrawal from external conditions that threaten spiritual clarity and faith.¹⁷ Linguistically derived from the root '*azala* (عزل), *uzlah* denotes separation undertaken with the purpose of preserving inner purity and strengthening spiritual awareness.¹⁸ Although variations of the root appear in multiple Qur'anic verses, this study focuses on five key passages that substantively reflect the concept of *uzlah*: QS. al-Kahfi:16, QS. Maryam:48–49, QS. ad-Dukhān:21, and QS. Hūd:42.¹⁹

These Qur'anic narratives demonstrate that *uzlah* is not synonymous with escapism or social disengagement. Rather, it represents an active and ethical stance taken in response to environments that undermine faith and moral integrity. The story of *Ashabul Kahf* (QS. Al-Kahfi:16) in this context illustrates *uzlah* as a form of spiritual resistance, where withdrawal becomes a means of safeguarding monotheistic belief amid ideological oppression.²⁰

وَإِذْ أَعْتَزَلْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مِزْقًا

*Translation: "And when you turn away from them and from what they worship besides Allah, seek refuge in the cave, and your Lord will shower you with some of His mercy and provide you with something useful in your affairs."*²¹

This shows that *uzlah* can be understood as a process of internalizing the values of monotheism through the creation of a space free from external pressures. This narrative emphasizes that *uzlah* is an active and conscious act to maintain spiritual integrity, not merely a reaction to unfavorable conditions.

Similarly, the narrative of Prophet Ibrahim portrays *uzlah* as an epistemic withdrawal, distancing oneself from a worldview that contradicts divine truth.²²

¹⁷ Najmu and Shofwan, *DIAM: Mengungkap Keajaiban & Manfaat 'Uzlah Di Tengah Ingar-Bingar Dunia*, hlm. 28.

¹⁸ Ibn Manzur, *Lisan Al-Arab* (Beirut: Dar Sadir, 1956), hlm. 433.

¹⁹ Rahma Dwi Alfisa, "UZLAH DALAM AL- QUR'AN (Kajian Tafsir Tematik)" (2020).hlm. 87.

²⁰ al-Qurtubi, *Al-Jami' Li Ahkam Al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyyah, 2006), hlm. 384.

²¹ Kementerian Agama RI, *Al-Qur'an Terjemah Dan Tajwid* (Jawa Barat: sy9ma creative media crop, 2014), hlm. 295.

²² al-Thabari, *Jami' Al-Bayan* (Beirut: Dar al-Kutub Ilmiyyah, 2000), hlm. 112.

وَأَعْتَزَلْتُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا فَلَمَّا أَعْتَزَلْتَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا

Translation: "And I will distance myself from you and from what you call upon besides Allah, and I will pray to my Lord, hopefully I will not be disappointed in praying to my Lord. Then when Ibrahim had distanced himself from them and from what they worshiped besides Allah, We bestowed upon him Ishaq and Ya'qub. And each of them We raised up as a prophet." (QS. Maryam:48-49)²³

Additional examples, such as the experiences of Prophets Musa and Nuh, further emphasize *uzlah* as a strategic response to spiritual crisis. These narratives collectively highlight *uzlah* as a practice that combines reflection, moral clarity, and steadfastness. From these examples emerge core spiritual values that define *uzlah*. The first value that emerges from the practice of *uzlah* is *tazkiyah*, or purification of the self from distractions and inner pollution, which is an important foundation for the soul's readiness to receive guidance.²⁴ Second is *tafakkur*, or deep reflection, which can only develop when individuals find peace from the noisy and hurried rhythm of life.²⁵ Third, *mujāhadah al-nafs*, which is the practice of self-control over impulsive urges, as seen in the steadfastness of the prophets in resisting external pressures and internal tendencies.²⁶

These values are particularly relevant in the context of contemporary digital life. In an environment characterized by information overload and constant stimulation, *uzlah* offers a spiritual mechanism for creating distance from excessive stimuli, thereby restoring focus and inner clarity. *Tafakkur* counters the shallow cognitive patterns fostered by digital culture, while *mujāhadah al-nafs* provides a framework for resisting impulsive digital behaviors.

Uzlah as a Qur'anic-Based Digital Detox Paradigm

By integrating the spiritual values of *uzlah* with the realities of digital culture, this study proposes *uzlah* as a Qur'anic-based digital detox paradigm. Unlike conventional digital detox approaches that emphasize technical regulation, *uzlah* reframes detoxification as a process of spiritual awareness and ethical self-regulation.²⁷ In this paradigm, withdrawal is not merely physical or temporal but also cognitive and spiritual.

²³ Kementerian Agama RI, *Al-Qur'an Terjemah Dan Tajwid*, hlm. 308.

²⁴ Imam Al-Ghazali, *Ihya Ulum Al-Din* (Beirut: Dar al-Ma'rifah, 2000), hlm. 16.

²⁵ Abu al-Qasim al-Qusyairi, *Al-Risalah Al-Qusyairiyyah Fi Ilmit Tashawwuf*, hlm. 190.

²⁶ Fakh al-Din al-Razi, *Mafatih Al-Ghaib*, hlm. 67.

²⁷ Fakh al-Din al-Razi, hlm. 179.

Uzlah encourages individuals to critically reinterpret their relationship with technology, shifting from passive consumption toward conscious engagement. This approach addresses the root causes of digital overstimulation, including dopamine-driven impulses, fragmented attention, and the erosion of reflective capacity. As such, *uzlah* provides a conceptual framework that integrates self-control, meaning-making, and spiritual intentionality into the practice of digital detox.

Practical Strategy: *Uzlah* Implementation Model as a Digital Detox

Based on the integration of Qur'anic values and contemporary digital challenges, this study formulates a *Digital Uzlah Model* designed to guide sustainable behavioral change among the younger generation. This model consists of five interrelated stages that form a coherent transformative process.

The first stage is *an-niyyah*, which is the establishment of spiritual goals in the process of reducing digital consumption. *Niyyah* is the foundation because behavioral change will only last if it is accompanied by strong value orientation.²⁸ In this context, intention is not merely a reduction in screen time, but an awareness to maintain inner health, improve the quality of relationships with oneself, and strengthen spiritual connections.

The second stage is *at-ta'zīl* (selective withdrawal), which is the act of distancing oneself from destructive digital content or activities. This principle is in line with the act of *i'tizāl* in the stories of the prophets: withdrawal from environments that disrupt spiritual integrity.²⁹ In the digital world, *at-ta'zīl* can be realized by identifying content that triggers overstimulation, addiction, or negative emotions, then limiting or avoiding it.

The third stage is *tazkiyah* (purification), which serves to purify the mind from digital pollution. At this stage, individuals distance themselves from the fast flow of content and switch to more calming activities, such as reading, praying, or writing reflections. *Tazkiyah* aims to restore clarity of mind and inner peace.³⁰

The fourth stage is *tafakkur* (reflection), which is the process of replacing shallow digital activities with reflective activities. This step is not merely about reducing digital consumption, but rather shifting it to activities that build depth, such as contemplating verses from the Qur'an, self-reflection, or contemplating

²⁸ al-Bukhari, *Hadis "Innama Al-a'malu Bi Al-Niyyat"*, *Shahih Al-Bukhari, Kitab Bad Al-Wahy*, n.d.

²⁹ Muhammad Asad, *The Message of The Qur'an* (Gibraltar: Dar al-Andalus, 1980), Tafsir QS. Al-Kahf [18]: hlm. 16.

³⁰ Imam Al-Ghazali, *Ihya Ulum Al-Din* (Beirut: Dar al-Ma'rifah, 2000), hlm. 16.

daily experiences. Contemporary research shows that contemplative practices increase attention span and mental stability.³¹ In this context, *tafakkur* serves to restore the capacity for deep thinking that has been eroded by digital culture.

The final stage is reintegration, which is returning to using technology with caution, awareness, and balance. This reintegration includes regulating device usage time, selecting relevant content, and developing a critical and reflective attitude towards digital information. Thus, the relationship with technology is no longer built on impulse, but on values and awareness.³²

This model represents a spiritual–cognitive framework rather than a mere set of technical guidelines. It positions Qur’anic values as the foundation for cultivating sustainable digital well-being.

The application of the digital *uzlah* model on the younger generation needs to take into account their characteristics as people who were born in a digital environment. Therefore, the practice of digital *uzlah* needs to be designed in an adaptive, realistic manner that is in line with their rhythm of life. The form of its implementation remains digital fasting, which is digital fasting at certain times every day or every week to provide space for the mind and rest from the uninterrupted flow of content, thereby helping to restore focus.³³ However, this should be accompanied by Qur’anic-based mindfulness practices such as dhikr, prayer, or self-awareness meditation, which can help stabilize emotions and strengthen impulse control. Then, reorganizing the use of technology, for example by setting specific times for work, study, and social interaction without digital distractions, can form a more balanced behavior pattern.³⁴ Melalui berbagai penerapan tersebut, *uzlah* digital berfungsi secara preventif, yaitu mencegah munculnya gejala *brain rot* dengan mengurangi risiko overstimulasi digital, sekaligus transformatif, yakni membentuk pola pikir, kebiasaan, dan kesadaran baru yang menjadikan teknologi sebagai alat, bukan pusat kehidupan.

D. Conclusion

The phenomenon of brain rot indicates that excessive digital consumption has significantly affected the reflective capacity, self-regulation, and cognitive

³¹ Jon Kabat-Zinn, *Wherever You Go, There You Are* (New York: Hyperion, 1994), hlm. 72.

³² Yusuf al-Qaradawi, *Al-Sahwah Al-Islamiyyah Bayna Al-Juhud Wa Al-Tatarruf* (Kairo: Dar al-Syuruq, 2001), hlm. 39.

³³ Ambarsari et al., “Digital Detox: Dampak Positif Puasa Media Sosial Terhadap Kesehatan Mental Generasi Milenial Dan Gen Z.”

³⁴ Sherry Turkle, *Reclaiming Conversation: The Power of Talk in a Digital Age* (New York: Penguin, 2015).hlm. 142.

resilience of the younger generation. The findings of this study confirm that technically oriented digital detox strategies are insufficient to address this issue in a fundamental way, as they fail to engage the deeper dimensions of awareness and value that shape human–technology relationships. This study proposes the Qur’anic concept of *uzlah* as a normative and spiritual foundation for formulating the *Digital Uzlah* paradigm. Within this framework, digital detox is understood as a sustained process of self-transformation involving *niyyah* (intention), selective withdrawal (*at-ta’zīl*), purification (*tazkiyah*), reflection (*tafakkur*), and ethical reintegration in the use of technology. The *Digital Uzlah* paradigm contributes to contemporary digital studies by positioning spirituality as a central element in cultivating balanced, conscious, and cognitively mature engagement with digital life. Future research is encouraged to empirically examine the effectiveness of this model and to further develop its practical applications within the contexts of education, Islamic psychology, and digital literacy.

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